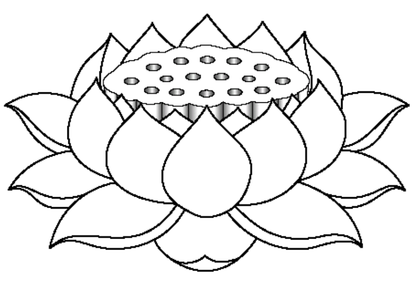
The Diamond of Perfect Wisdom Sutra

金剛般若波羅蜜經



Translated by the Chung Tai Translation Committee
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From the Chinese translation by
Tripitaka Master Kumarajiva, 5th Century

The following prior English translations were used as references: *"The Diamond Sutra"* by Charles Muller, "*The Vajra Prajna Paramita Sutra*" by the Buddhist Text Translation Society, "*The Diamond Sutra: Transforming the Way We Perceive the World*" by Mu Soeng, *"The Diamond Sutra"* by A. F. Price, and **"***The Diamond Sutra: The Perfection of Wisdom*" by Red Pine.

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Namo Fundamental Teacher Shakyamuni Buddha

南 無 本 師 釋 迦 牟 尼 佛

(3 times) (三稱)

Sutra Opening Verse

The Dharma, infinitely profound and subtle,
Is rarely encountered even in a million kalpas.
Now we are able to hear, study, and follow it,
May we fully realize the Tathagata's true meaning.

開 經 偈

無 上 甚 深 微 妙 法
百 千 萬 劫 難 遭 遇
我 今 見 聞 得 受 持
願 解 如 來 真 實 義

The Diamond of Perfect Wisdom Sutra
金 剛 般 若 波 羅 蜜 經

Chinese translation by Tripitaka Master Kumarajiva
姚秦三藏法師鳩摩羅什　譯

1. Convocation of the Assembly

Thus I have heard. Once, the Buddha was staying in the Anathapindada's Park at Jeta Grove in Shravasti, with a community of 1,250 bhiksus. When it was mealtime, the World Honored One put on his robe, took his alms-bowl, and went into the great city of Shravasti, going from house to house to beg for food. This done, he returned to his abiding place, finished the meal, put away his robe and bowl, washed his feet, arranged his seat, and sat down.

法 會 因 由 分 第 一

如是我聞・一時佛在舍衛國・祇樹給孤獨園・與大比丘眾・千二百五十人俱・爾時世尊食時・著衣持缽・入舍衛大城乞食・於其城中・次第乞已・還至本處・飯食訖・收衣缽・洗足已・敷座而坐・

2. Subhuti Requests the Teaching

Then, the elder Subhuti in the assembly arose from his seat, bared his right shoulder, knelt on his right knee with his palms joined, and respectfully addressed the Buddha: "How remarkable, World Honored One, that the Tathagata is ever-mindful of bodhisattvas, protecting and instructing them well! World Honored One, when good men and good women resolve to attain unsurpassed complete enlightenment (anuttara-samyak-sambodhi), how should they abide their mind, and how should they subdue their thoughts?"

The Buddha said, "Excellent! Excellent! Subhuti, it is as you have said. The Tathagata is ever-mindful of bodhisattvas, protecting and instructing them well. Now listen attentively, and I shall explain it for you: Good men and good women who resolve to attain unsurpassed complete enlightenment should thus abide and subdue their thoughts." The Venerable Subhuti said: "Yes, World Honored One. We are listening with great anticipation."

善現啟請分第二

時長老須菩提・在大眾中・即從座起・偏袒右肩・右膝著地・合掌恭敬・而白佛言・希有世尊・如來善護念諸菩薩・善付囑諸菩薩・世尊・善男子・善女人・發阿耨多羅三藐三菩提心・云何應住・云何降伏其心・佛言・善哉善哉・須菩提・如汝所說・如來善護念諸菩薩・善付囑諸菩薩・汝今諦聽・當為汝說・善男子善女人・發阿耨多羅三藐三菩提心・應如是住・如是降伏其心・唯然・世尊・願樂欲聞・

3. The Bodhisattva Vow

The Buddha said to Subhuti: "The bodhisattvas and mahasattvas should thus subdue their thoughts: All the different types of sentient beings, whether they are born from eggs, from wombs, from moisture, or by transformation; whether or not they have form; whether they have thoughts or no thoughts, or have neither thought nor non-thought, I will liberate them by leading them to nirvana without residue. When immeasurable, countless, infinite numbers of sentient beings have been liberated, in reality, no sentient beings have been liberated. Why is this so? Subhuti, if bodhisattvas abide in the notions of a self, a person, a sentient being, or a life span, they are not bodhisattvas."

大 乘 正 宗 分 第 三

佛告須菩提・諸菩薩摩訶薩・應如是降伏其心・所有一切眾生之類・若卵生・若胎生・若濕生・若化生・若有色・若無色・若有想・若無想・ 若非有想非無想・我皆令入無餘涅槃而滅度之・如是滅度無量無數無邊眾生・實無眾生得滅度者・何以故・須菩提・若菩薩有我相・人相・眾生相・壽者相・即非菩薩・

4. Unattached Practice of Charity

"Furthermore, Subhuti, in the practice of charity, bodhisattvas should abide in nothing whatsoever. That is, to practice charity without attachment to form, sound, smell, taste, touch, or dharmas. Subhuti, bodhisattvas should practice charity this way, without attachment to anything. Why? If bodhisattvas practice charity without attachment, their merits are immeasurable. Subhuti, what do you think? Is the space in the eastern direction measurable?" "No, World Honored One, it is immeasurable." "Subhuti, is any of the space above or below, in the four cardinal directions, or in the four intermediate directions measurable?" "They are immeasurable, World Honored One."

"Subhuti, the merits attained by bodhisattvas who practice charity without attachment are also immeasurable like space. Subhuti, bodhisattvas should abide in this teaching."

妙 行 無 住 分 第 四

復次須菩提・菩薩於法・應無所住・行於布施・所謂不住色布施・不住聲香味觸法布施・須菩提・菩薩應如是布施・不住於相・何以故・若菩薩不住相布施・其福德不可思量・須菩提・於意云何・東方虛空可思量不・不也・世尊・須菩提・南西北方・四維上下虛

空・可思量不・不也・世尊・須菩提・菩薩無住相布施・福德亦復如是不可思量・須菩提・菩薩但應如所教住・

5. Physical Attributes of Buddhahood

"Subhuti, what do you think? Can one recognize the Tathagata by means of his physical appearance?" "No, World Honored One. One cannot recognize the Tathagata by his physical appearance. Why not? The Tathagata teaches that physical appearances are actually not physical appearances." The Buddha said to Subhuti: "All appearances are illusory. To see that appearances are not appearances is to see the Tathagata."

如理實見分第五

須菩提・於意云何・可以身相見如來不・不也・世尊・不可以身相得見如來・何以故・如來所說身相・即非身相・佛告須菩提・凡所有相・皆是虛妄・若見諸相非相・即見如來・

6. The Merit of True Faith

Subhuti addressed the Buddha, "World Honored One, will there be any sentient beings who give rise to true faith upon hearing this teaching?" The Buddha said to Subhuti, "Do not even say such a thing. After my passing, in the last five hundred years [of the Dharma ending age], there will be those who observe the precepts and cultivate merit, who have faith that these are words of truth. You should know that these people have not merely cultivated the roots of virtue with one buddha, two buddhas, three, four, or five buddhas; they have cultivated all kinds of virtuous roots with hundreds of thousands, even countless numbers of buddhas. Upon hearing these passages, Subhuti, some will, in an instant, give rise to pure faith. The Tathagata

fully knows and fully sees these beings as they attain such countless merits. Why? It is because these sentient beings are free from the notions of a self, a person, a sentient being, or a life span. They are also free from the notions of dharmas or non-dharmas.

"Why? If the minds of these sentient beings cherish these notions, then they will cling to a self, a person, a sentient being, and a life span. If they cherish the notion of dharmas, they will cling to a self, a person, a sentient being, and a life span. Why? If they cherish the notion of non-dharmas, they will cling to a self, a person, a sentient being, and a life span. Therefore one should not cherish dharmas or non-dharmas. For this reason, the Tathagata often teaches: Bhiksus, know that my Dharma is like a raft. If even the correct teachings (Dharma) should be abandoned, how much more so the incorrect teachings (non-Dharma)?"

正信希有分第六

須菩提白佛言・世尊・頗有眾生・得聞如是言說章句・生實信不・佛告須菩提・莫作是說・如來滅後・後五百歲・有持戒修福者・於此章句・能生信心・以此為實・當知是人・不於一佛二佛三四五佛而種善根・已於無量千萬佛所・種諸善根・聞是章句・乃至一念生淨信者・須菩提・如來悉知悉見・是諸眾生・得如是無量福德・何以故・是諸眾生・無復我相・人相・眾生相・壽者相・無法相・亦無非法相・

何以故・是諸眾生・若心取相・即為著我人眾生壽者・若取法相・即著我人眾生壽者・何以故・若取非法相・即著我人眾生壽者・是故不應取法・不應取非法・以是義故・如來常說・汝等比丘・知我說法・如筏喻者・法尚應捨・何況非法・

7. No Attainment, No Teaching

"Subhuti, what do you think? Has the Tathagata attained unsurpassed complete enlightenment? And does he explain the Dharma?" Subhuti said: "As I understand the meaning of what the Buddha has said, there is no fixed teaching called unsurpassed complete enlightenment. And there is also no fixed teaching that the Tathagata can convey. Why? The Dharma explained by the Tathagata cannot be grasped or explained. They are neither Dharmas nor non-Dharmas. How is this so? It is because all the saints and sages are distinguished by the Unconditioned Dharma."

無得無說分第七

須菩提・於意云何・如來得阿耨多羅三藐三菩提耶・如來有所說法耶・須菩提言・如我解佛所說義・無有定法・名阿耨多羅三藐三菩提・亦無有定法・如來可說・何以故・如來所說法・皆不可取・不可說・非法・非非法・所以者何・一切賢聖・皆以無為法而有差別・

8. Real Merit Has No Merit

"Subhuti, what do you think? If a person fills a trichiliocosm with the seven jewels and gives them away in charity, wouldn't the merit attained by this person be great?" Subhuti said, "Extremely great, World Honored One. Why? The nature of merit is empty; therefore the Tathagata says that this merit is great." The Buddha said: "But if a person comprehends and follows even a four-line verse of this sutra, and teaches it to others, this person's merit would exceed that of the former example. Why? Subhuti, all buddhas and all of their teachings on unsurpassed complete enlightenment originate from this sutra. Subhuti, that which is called the Buddha Dharma is not the Buddha Dharma; therefore it is called the Buddha Dharma."

依法出生分第八

須菩提・於意云何・若人滿三千大千世界七寶・以用布施・是人所得福德・寧為多不・須菩提言・甚多・世尊・何以故・是福德・即非福德性・是故如來說福德多・若復有人・於此經中・受持乃至四句偈等・為他人說・其福勝彼・何以故・須菩提・一切諸佛・及諸佛阿耨多羅三藐三菩提法・皆從此經出・須菩提・所謂佛法者・即非佛法・是名佛法・

9. The Four Stages of an Arhat

"Subhuti, what do you think? Does a srotapanna have the thought: 'I have attained the realization of the srotapanna'?" Subhuti said, "No, World Honored One. Why not? Because 'srotapanna' means 'stream-enterer,' and there is in fact nothing to enter; one who does not enter into form, sound, smell, taste, touch, or dharmas is called a srotapanna."

"Subhuti, what do you think? Does a sakridagamin have the thought, 'I have attained the realization of the sakridagamin'?" Subhuti said: "No, World Honored One. Why not? Although 'sakridagamin' means to go and come one more time, there is, in reality, no going and no coming. Therefore he is called a sakridagamin."

"Subhuti, what do you think? Does an anagamin have the thought, 'I have attained the realization of the anagamin'?" Subhuti said, "No, World Honored One. Why not? 'Anagamin' means non-returning [to the human world], but there is, in fact, no such thing as non-returning. Therefore he is called an anagamin."

"Subhuti, what do you think? Does an arhat have the thought, 'I have attained the realization of the arhat'?" Subhuti said, "No, World Honored One. Why not? There is, in reality, no such a

thing called 'arhat.' World Honored One, if an arhat should give rise to the thought, 'I have attained the realization of the arhat', this means that he is attached to the notions of a self, a person, a sentient being, or a life span.

"World Honored One, you have said that of all people I am the foremost in attaining the samadhi of non-contention, and the foremost arhat in being free from desires. But I do not have the thought that I am an arhat who is free from desires. World Honored One, if I give rise to the thought that I have attained arhatship, then you would not have said that Subhuti practices aranya—abiding peacefully in non-contention. In reality, Subhuti abides in nothing at all, therefore Subhuti is called one who abides peacefully in non-contention."

一相無相分第九

須菩提・於意云何・須陀洹能作是念・我得須陀洹果不・須菩提言・不也・世尊・何以故・須陀洹名為入流・而無所入・不入色聲香味觸法・是名須陀洹・須菩提・於意云何・ 斯陀含能作是念・ 我得斯陀含果不・須菩提言・不也・ 世尊・ 何以故・斯陀含名一往來・而實無往來・是名斯陀含・須菩提・於意云何・阿那含能作是念・我得阿那含果不・須菩提言・不也・世尊・ 何以故・ 阿那含名為不來・而實無不來・是故名阿那含・

須菩提・於意云何・ 阿羅漢能作是念・ 我得阿羅漢道不・須菩提言・不也・世尊・何以故・實無有法・名阿羅漢・世尊・若阿羅漢作是念・我得阿羅漢道・即為著我人眾生壽者・世尊・佛說我得無諍三昧・人中最為第一・是第一離欲阿羅漢・世尊・我不作是念・我是離欲阿羅漢・世尊・我若作是念・我得阿羅漢道・世尊則不說須菩提・是樂阿蘭那行者・以須菩提實無所行・而名須菩提・是樂阿蘭那行・

10. Transformation to a Buddha World

The Buddha said to Subhuti, “What do you think? When the Tathagata studied under Dipankara Buddha, did he receive any Dharma?” “No, World Honored One, when the Tathagata studied under Dipankara Buddha, he did not receive any Dharma.” “Subhuti, what do you think? Does a bodhisattva transform a world into a Buddha world?” “No, he does not, World Honored One. Why not? One who transforms the world does not transform the world; that is to transform the world.”

“And so, Subhuti, bodhisattvas and mahasattvas should give rise to a pure mind that is not attached to form, sound, smell, taste, touch, or dharmas. The mind should act without any attachments. Subhuti, if there were a person with a body the size of Mt. Sumeru, what do you think? Wouldn’t this body be huge?” “Extremely huge, World Honored One. Why? The Buddha teaches us that a body is not a body, hence it is called a huge body.”

莊 嚴 淨 土 分 第 十

佛告須菩提・於意云何・如來昔在然燈佛所・於法有所得不・不也・世尊・如來在然燈佛所・於法實無所得・須菩提・於意云何・菩薩莊嚴佛土不・不也・世尊・何以故・莊嚴佛土者・即非莊嚴・是名莊嚴・是故須菩提・諸菩薩摩訶薩・應如是生清淨心・不應住色生心・不應住聲香味觸法生心・ 應無所住而生其心・須菩提・譬如有人・身如須彌山王・於意云何・是身為大不・須菩提言・甚大・世尊・何以故・佛說非身・是名大身・

11. Merits of this Sutra

"Subhuti, what do you think? If there were as many Ganges Rivers as the grains of sand in the Ganges, wouldn't the amount of sand contained in all those Ganges Rivers be great?" Subhuti said, "Extremely great, World Honored One. If even the number of the Ganges Rivers is innumerable, how much more so their grains of sand?" "Subhuti, now I tell you truthfully: If a good man or good woman fills as many trichiliocosms as the grains of sand in all those Ganges Rivers with the seven jewels, and gives them away in charity, wouldn't this merit be great?" "Extremely great, World Honored One." The Buddha said to Subhuti: "If a good man or good woman is able to comprehend and follow a four-line verse of this sutra and teach it to others, their merit will be far greater."

無為福勝分第十一

須菩提・如恆河中所有沙數・如是沙等恆河・於意云何・是諸恆河沙・寧為多不・須菩提言・甚多・世尊・但諸恆河・尚多無數・何況其沙・須菩提・我今實言告汝・若有善男子善女人・以七寶滿爾所恆河沙數三千大千世界・以用布施・得福多不・須菩提言・甚多・世尊・佛告須菩提・若善男子善女人・於此經中・乃至受持四句偈等・為他人說・而此福德・ 勝前福德・

12. The Most Extraordinary Merit

"Furthermore, Subhuti, wherever one teaches or recites so much as a four-line verse of this sutra, that place should be venerated as a Buddha-shrine by heavenly beings, human beings, and asuras in this world. How much more so is the case where one can completely remember, comprehend, and follow this sutra! Subhuti, you should know that such a person has achieved the highest, rarest of accomplishments. Wherever this sutra is present, it is as if the Buddha and the Buddha's revered disciples were also present."

尊 重 正 教 分 第 十 二

復次須菩提・隨說是經・乃至四句偈等・當知此處・一切世間天人阿修羅・皆應供養・如佛塔廟・何況有人・盡能受持讀誦・須菩提・當知是人・成就最上第一希有之法・若是經典所在之處・即為有佛・若尊重弟子・

13. Naming of the Sutra

Then Subhuti addressed the Buddha, "World Honored One, what should we call this sutra, and how should we uphold it?" The Buddha said to Subhuti: "This sutra is called the Diamond of Perfect Wisdom. You should revere this title and practice the sutra accordingly. Why? Subhuti, the Buddha teaches that 'prajna paramita' (perfection of wisdom) is not prajna paramita. Therefore it is called prajna paramita. Subhuti, what do you think? Does the Tathagata have any Dharma to teach?" Subhuti said to the Buddha, "World Honored One, the Tathagata has nothing to teach." "Subhuti, what do you think? Are all the tiny particles contained in this trichiliocosm great in number?" Subhuti said, "Extremely great, World Honored One." "Subhuti, the Tathagata teaches that tiny particles are not tiny particles.

Therefore they are called tiny particles. The Tathagata teaches that worlds are not worlds. Therefore they are called worlds.

“Subhuti, what do you think? Can the Tathagata be recognized by means of his thirty-two physical attributes?” “No, he cannot, World Honored One. One cannot recognize the Tathagata by means of his thirty-two physical attributes. Why not? Because the Tathagata teaches that the thirty-two physical attributes are in fact not real attributes. Therefore they are called the thirty-two physical attributes.” “Subhuti, if a good man or good woman dedicates lifetimes as numerous as the grains of sand in the Ganges River to charitable acts, and another comprehends and follows even a four-line verse of this sutra and taught it to others, the merits gained by the latter would far exceed that of the former.”

如法受持分第十三

爾時須菩提白佛言・世尊・當何名此經・我等云何奉持・佛告須菩提・是經名為金剛般若波羅蜜・以是名字・汝當奉持・所以者何・須菩提・佛說般若波羅蜜・即非般若波羅蜜・是名般若波羅蜜・須菩提・於意云何・如來有所說法不・須菩提白佛言・世尊・如來無所說・須菩提・於意云何・三千大千世界・所有微塵・是為多不・須菩提言・甚多・世尊・須菩提・諸微塵・如來說非微塵・是名微塵・如來說世界・非世界・是名世界・

須菩提・於意云何・可以三十二相見如來不・不也・世尊・不可以三十二相得見如來・何以故・如來說三十二相・即是非相・是名三十二相・須菩提・若有善男子善女人・以恆河沙等身命布施・若復有人・於此經中・乃至受持四句偈等・為他人說・其福甚多・

14. A Mind Without Attachments

Upon hearing this sermon, Subhuti was moved to tears, having deeply understood its meaning and significance. He said to the Buddha: "How remarkable, World Honored One! You have taught us such a profound sutra. Even though I have long attained the Wisdom Eye, I have never heard such a teaching before. World Honored One, if someone who hears this sutra gives rise to pure faith, and thus perceives the true nature of reality, we should know that this person has achieved the most extraordinary virtue. World Honored One, the true nature of reality is empty. This is what the Tathagata calls the true nature of reality.

"World Honored One, having just heard this sutra, I have no difficulty in believing, comprehending, and following it. But in the ages to come, in the last five hundred years, if there are sentient beings who hear this sutra, believe, comprehend, and follow it, they will be most remarkable beings. Why? These beings do not abide in the notions of a self, a person, a sentient being, or a life span. Why? Because a self is not a self. The appearances of a person, a sentient being, and a life span are likewise illusory. Why? Those who relinquish all appearances and notions are called buddhas."

The Buddha said to Subhuti: "So it is, so it is. You should know that if someone who hears the teaching of this sutra is neither shocked, frightened, nor disturbed, this person is extremely rare. And why? Subhuti, the Tathagata says that the foremost paramita is not the foremost paramita. Therefore it is called the foremost paramita. Subhuti, the Tathagata teaches that tolerance paramita is not tolerance paramita. Therefore it is called tolerance paramita. Why? Subhuti, in a former lifetime my body was mutilated by King Kalinga. At that time, I had no notions

of a self, a person, a sentient being, or a life span. Why not? If I had held to the notions of a self, a person, a sentient being, or a life span, when my body was dismembered limb after limb, I would have given rise to feelings of resentment and hatred.

"Subhuti, I also recall that for five hundred lifetimes I was a rishi of tolerance. At that time, I was also free from the notions of a self, a person, a sentient being, or a life span. Therefore, Subhuti, bodhisattvas should relinquish all appearances and notions in their resolve to attain unsurpassed complete enlightenment. They should not give rise to any thought attached to form, sound, smell, taste, touch, or dharma. They should give rise to a mind without any attachments. Any attachment of the mind is errant. Therefore the Buddha says that a bodhisattva should practice charity with a mind unattached to form. Subhuti, to benefit all sentient beings, a bodhisattva should practice charity in this way. The Tathagata teaches that all appearances and notions are not appearances and notions, and that all sentient beings are not sentient beings.

"Subhuti, what the Tathagata speaks is true, real, and as it is. His words are neither deceptive nor contradictory. Subhuti, the Truth that the Tathagata has attained is neither real nor unreal. Subhuti, if a bodhisattva practices charity with attachments, he is like a person in the dark who cannot see anything. If a bodhisattva practices charity without any attachments, he is like a person under the bright sun with eyes open, seeing all things clearly. Subhuti, if in a future time there are good men and women who are able to recite, remember, comprehend, and follow this sutra, the Tathagata, with his Buddha-wisdom, will clearly perceive and recognize each one of them as they all achieve immeasurable and infinite virtues."

離相寂滅分第十四

爾時須菩提．聞說是經．深解義趣．涕淚悲泣．而白佛言．希有世尊．佛說如是甚深經典．我從昔來．所得慧眼．未曾得聞如是之經．世尊．若復有人．得聞是經．信心清淨．即生實相．當知是人．成就第一希有功德．世尊．是實相者．即是非相．是故如來說名實相．世尊．我今得聞如是經典．信解受持．不足為難．若當來世．後五百歲．其有眾生．得聞是經．信解受持．是人即為第一希有．何以故．此人無我相．無人相．無眾生相．無壽者相．所以者何．我相即是非相．人相．眾生相．壽者相．即是非相．何以故．離一切諸相．即名諸佛．

佛告須菩提．如是如是．若復有人．得聞是經．不驚不怖不畏．當知是人．甚為希有．何以故．須菩提．如來說第一波羅蜜．即非第一波羅蜜．是名第一波羅蜜．須菩提．忍辱波羅蜜．如來說非忍辱波羅蜜．是名忍辱波羅蜜．何以故．須菩提．如我昔為歌利王割截身體．我於爾時．無我相．無人相．無眾生相．無壽者相．何以故．我於往昔節節支解時．若有我相．人相．眾生相．壽者相．應生瞋恨．

須菩提．又念過去於五百世．作忍辱仙人．於爾所世．無我相．無人相．無眾生相．無壽者相．是故須菩提．菩薩應離一切相．發阿耨多羅三藐三菩提心．不應住色生心．不應住聲香味觸法生心．應生無所住心．若心有住．即為非住．是故佛說菩薩心．不應住色布施．須菩提．菩薩為利益一切眾生故．應如是布施．如來說一切諸相．即是非相．又說一切眾生．即非眾生．須菩提．如來是真語者．實語者．如語者．不誑語者．不異語者．須菩提．如來所得法．此法無實無虛．須菩提．若菩薩心住於法．而行布施．如人入闇．即無所見．若菩薩心不住法．而行布施．如人

有目・日光明照・見種種色・須菩提・當來之世・若有善男子善女人・能於此經受持讀誦・即為如來以佛智慧・悉知是人・悉見是人・皆得成就無量無邊功德・

15. The Sutra Is a Supreme Vehicle

"Subhuti, if a good man or good woman renounces their life for charity in the morning as many times as there are grains of sand in the Ganges, and does likewise at noon and in the evening, continuing thus for immeasurable hundreds of thousands of millions of kalpas; and if someone else hears this teaching and gives rise to unwavering faith, the merit of the latter would far exceed that of the former. How much more the merit of those who transcribe, recite, remember, follow, and explain this sutra to others!

"In summary, Subhuti, this sutra carries inconceivable, immeasurable, limitless virtue, and the Tathagata teaches it for the benefit of the aspirants of the great vehicle, and the aspirants of the supreme vehicle. The Tathagata will know and see those, who are able to recite, remember, follow, and widely teach this sutra to others, as achieving innumerable, immeasurable, limitless, and inconceivable virtues. They carry on the work of the Tathagata in bringing beings to unsurpassed complete enlightenment. Why? Subhuti, those who are content with inferior teachings are attached to the views of a self, a person, a sentient being, and a life span. Such people are not able to hear, recite, remember, and explain this sutra to others. Subhuti, wherever this sutra is present, all the heavenly and human beings and asuras in all the worlds should come and make offerings. You should know that its presence is equivalent to a pagoda that all should venerate and pay homage to, by circumambulating or scattering flowers and incense around its grounds."

持經功德分第十五

須菩提・若有善男子善女人・初日分・以恆河沙等身布施・中日分・復以恆河沙等身布施・後日分・亦以恆河沙等身布施・如是無量百千萬億劫・以身布施・若復有人聞此經典・信心不逆・其福勝彼・何況書寫受持讀誦・為人解說・須菩提・以要言之・是經有不可思議・不可稱量・無邊功德・如來為發大乘者說・為發最上乘者說・若有人能受持讀誦・廣為人說・如來悉知是人・悉見是人・皆得成就不可量・不可稱・無有邊・不可思議功德・如是人等・即為荷擔如來阿耨多羅三藐三菩提・何以故・須菩提・若樂小法者・著我見・人見・眾生見・壽者見・即於此經・不能聽受讀誦・為人解說・須菩提・在在處處・若有此經・一切世間天人阿修羅・所應供養・當知此處・即為是塔・皆應恭敬・作禮圍繞・以諸華香・而散其處・

16. Purgation of Bad Karma

"Furthermore, Subhuti, if there are good men or women who recite, remember, comprehend, and follow this sutra, but are belittled by others, it is because of their previous evil karma, which would cause them to be reborn in the wretched destinies. But now, by enduring the disparagement of others, this previous bad karma is eradicated, and they will eventually attain unsurpassed complete enlightenment. Subhuti, I remember that countless kalpas ago, before the time of Dipankara Buddha, I have encountered 84,000 billion nayutas of buddhas, made offerings to, and served all of them without fail. However, if someone in the Dharma-ending age can recite, remember, comprehend, and follow this sutra, this person's virtue will be one hundred times, even a hundred trillion times greater than mine when I made offerings to all these buddhas. In fact, no such

comparison either by calculation or analogy is possible. Subhuti, if I fully reveal the virtue attained by good men and good women in the Dharma-ending age who recite, remember, comprehend, and follow this sutra, some people, upon hearing it, would become suspicious, skeptical, even bewildered. Subhuti, you should know that the underlying meaning of this sutra is inconceivable, and its rewards are also inconceivable."

能淨業障分第十六

復次須菩提・若善男子善女人・受持讀誦此經・若為人輕賤・是人先世罪業・應墮惡道・以今世人輕賤故・先世罪業・即為消滅・當得阿耨多羅三藐三菩提・須菩提・我念過去・無量阿僧祇劫・於然燈佛前・得值八百四千萬億那由他諸佛・悉皆供養承事・無空過者・若復有人・於後末世・能受持讀誦此經・所得功德・於我所供養諸佛功德・百分不及一・千萬億分・乃至算數譬喻所不能及・須菩提・若善男子善女人・於後末世・有受持讀誦此經・所得功德・我若具說者・或有人聞・心即狂亂・狐疑不信・須菩提・當知是經義不可思議・果報亦不可思議・

17. All Dharmas Are Non-Dharmas

Then Subhuti addressed the Buddha, "World Honored One, if good men and good women resolve to attain unsurpassed complete enlightenment, how should they abide their mind, and how should they subdue their thoughts?" The Buddha said to Subhuti: "Good men and good women who resolve to attain unsurpassed complete enlightenment should think like this: 'I will liberate all sentient beings by bringing them to nirvana.' Yet when all sentient beings have been liberated, not a single sentient being has actually attained nirvana. Why not? Subhuti, if

bodhisattvas abide in the notions of a self, a person, a sentient being, or a life span, they are not bodhisattvas. Why? Subhuti, there is actually no resolve for the attainment of unsurpassed complete enlightenment.

"Subhuti, what do you think? When the Tathagata met Dipankara Buddha, did he obtain anything in order to realize unsurpassed complete enlightenment?" "No, World Honored One. As I understand the meaning of your teaching, when you met Dipankara Buddha, there was nothing to obtain for the realization of unsurpassed complete enlightenment." The Buddha said, "So it is, Subhuti, so it is. There is indeed nothing that can produce the unsurpassed complete enlightenment of the Tathagata. Subhuti, if there were something that could produce the unsurpassed complete enlightenment of the Tathagata, Dipankara Buddha would not have foretold, 'You will attain Buddhahood in the future, with the name Shakyamuni.' It is precisely because there is actually nothing to be obtained in unsurpassed complete enlightenment that Dipankara Buddha foretold, 'You will attain Buddhahood in the future, with the name Shakyamuni.'

Why? This is because 'tathagata' means 'all phenomena (dharmas) as they really are.' If someone says that the Tathagata attained unsurpassed complete enlightenment, Subhuti, there is in fact, nothing to attain in the Buddha's unsurpassed complete enlightenment. Subhuti, the unsurpassed complete enlightenment attained by the Tathagata is neither real nor unreal. Therefore the Tathagata teaches that all dharmas are the Buddha Dharma. Subhuti, the so-called 'all dharmas' are not dharmas at all. Therefore they are called 'all dharmas.'

"Subhuti, take the example of a person with an immense, perfect body." Subhuti said, "World Honored One, the person with the

immense, perfect body has no such body; therefore it is called an immense, perfect body." "Subhuti, so it is with a bodhisattva. If someone says, 'I will bring countless sentient beings to nirvana,' then he is not a bodhisattva. Why? Subhuti, there is actually no such thing called a bodhisattva. Therefore the Buddha says that all phenomena are free from the ideas of a self, a person, a sentient being, or a life span. Subhuti, if a bodhisattva says 'I will transform the world into a Buddha world,' then he is not a bodhisattva. Why? The Tathagata teaches that one who transforms the world is not the one who transforms the world. That is to transform the world. Subhuti, if a bodhisattva realizes the Dharma of non-self, the Tathagata says this is a real bodhisattva."

究竟無我分第十七

爾時須菩提白佛言・世尊・善男子善女人・發阿耨多羅三藐三菩提心・云何應住・云何降伏其心・佛告須菩提・善男子善女人・發阿耨多羅三藐三菩提心者・當生如是心・我應滅度一切眾生・滅度一切眾生已・而無有一眾生實滅度者・何以故・須菩提・若菩薩有我相・人相・眾生相・壽者相・即非菩薩・所以者何・須菩提・實無有法・發阿耨多羅三藐三菩提心者・

須菩提・於意云何・如來於然燈佛所・有法得阿耨多羅三藐三菩提不・不也・世尊・如我解佛所說義・佛於然燈佛所・無有法・得阿耨多羅三藐三菩提・佛言・如是如是・須菩提・實無有法・如來得阿耨多羅三藐三菩提・須菩提・若有法・如來得阿耨多羅三藐三菩提者・然燈佛即不與我授記・汝於來世・當得作佛・號釋迦牟尼・以實無有法・得阿耨多羅三藐三菩提・是故然燈佛與我授記・作是言・汝於來

世•當得作佛•號釋迦牟尼•何以故•如來者•即諸法如義•若有人言•如來得阿耨多羅三藐三菩提•須菩提•實無有法•佛得阿耨多羅三藐三菩提•須菩提•如來所得阿耨多羅三藐三菩提•於是中無實無虛•是故如來說一切法•皆是佛法•須菩提•所言一切法者•即非一切法•是故名一切法•

須菩提•譬如人身長大•須菩提言•世尊•如來說人身長大•即為非大身•是名大身•須菩提•菩薩亦如是•若作是言•我當滅度無量眾生•即不名菩薩•何以故•須菩提•實無有法•名為菩薩•是故佛說一切法•無我•無人•無眾生•無壽者•須菩提•若菩薩作是言•我當莊嚴佛土•是不名菩薩•何以故•如來說莊嚴佛土者•即非莊嚴•是名莊嚴•須菩提•若菩薩通達無我法者•如來說名真是菩薩•

18. All Thoughts Are Intangible

"Subhuti, what do you think? Does the Tathagata have the physical eye?" "Yes, World Honored One. The Tathagata has the physical eye." "Subhuti, what do you think? Does the Tathagata have the divine eye?" "Yes, World Honored One, the Tathagata has the divine eye." "Subhuti, what do you think? Does the Tathagata have the wisdom eye?" "Yes, World Honored One, the Tathagata has the wisdom eye." "Subhuti, what do you think? Does the Tathagata have the Dharma eye?" "Yes, World Honored One. The Tathagata has the Dharma eye." "Subhuti, what do you think? Does the Tathagata have the Buddha eye?" "Yes, World Honored One. The Tathagata has the Buddha eye." "Subhuti, what do you think? Does the Buddha consider all the sand in the Ganges River as sand?" "Yes, World Honored One, the Tathagata calls it 'sand.'" "Subhuti, what do you think? If there were as

many Ganges Rivers as there are grains of sand in the Ganges River, and there were a Buddha world for each grain of sand of all those rivers, would the number of those Buddha worlds be great?" "Great indeed, World Honored One."

The Buddha said to Subhuti: "The Tathagata is fully aware of the thoughts of each sentient being dwelling in all these Buddha worlds. How is it so? The Tathagata says all these thoughts are not thoughts. Therefore they are called thoughts. Why, Subhuti? Because past thoughts are intangible, present thoughts are intangible, and future thoughts are intangible."

一 體 同 觀 分 第 十 八

須菩提・於意云何・如來有肉眼不・如是・世尊・如來有肉眼・須菩提・於意云何・如來有天眼不・如是・世尊・如來有天眼・須菩提・於意云何・如來有慧眼不・如是・世尊・如來有慧眼・須菩提・於意云何・如來有法眼不・如是・世尊・如來有法眼・須菩提・於意云何・如來有佛眼不・如是・世尊・如來有佛眼・須菩提・於意云何・如恆河中所有沙・佛說是沙不・如是・世尊・如來說是沙・須菩提・於意云何・如一恆河中所有沙・有如是沙等恆河・是諸恆河所有沙數佛世界・如是寧為多不・甚多・世尊・佛告須菩提・爾所國土中 ・ 所有眾生・若干種心・如來悉知・何以故・如來說諸心・皆為非心・是名為心・所以者何・須菩提・過去心不可得・現在心不可得・未來心不可得・

19. No Merit Is Great Merit

"Subhuti, what do you think? If a person fills all the worlds of the trichiliocosm with the seven jewels and gives them all away in charity, wouldn't this person's merit be great?" "Yes, World Honored One, this person's merit from such an act would be extremely great." "Subhuti, if this merit were real, the Tathagata would not say that there is great merit. It is because this merit is non-existent that the Tathagata says that the merit is great."

法界通化分第十九

須菩提•於意云何•若有人滿三千大千世界七寶•以用布施•是人以是因緣•得福多不•如是•世尊•此人以是因緣•得福甚多•須菩提•若福德有實•如來不說得福德多•以福德無故•如來說得福德多•

20. Transcending Physical Attributes

"Subhuti, what do you think? Can the Buddha be recognized by means of his perfect physical body?" "No, World Honored One. The Tathagata cannot be recognized by means of his perfect physical body. Why? The Tathagata teaches that a perfect physical body is not a perfect physical body, hence it is called a perfect physical body." "Subhuti, what do you think? Can the Tathagata be recognized by means of his perfect attributes?" "No, World Honored One. The Tathagata cannot be recognized by means of his perfect attributes. Why? The Tathagata teaches that 'perfect attributes' are actually not perfect attributes. Therefore they are called perfect attributes."

離色離相分第二十

須菩提・於意云何・佛可以具足色身見不・不也・世尊・如來不應以具足色身見・何以故・如來說具足色身・即非具足色身・是名具足色身・須菩提・於意云何・如來可以具足諸相見不・不也・世尊・如來不應以具足諸相見・何以故・如來說諸相具足・即非具足・是名諸相具足・

21. There Is No Dharma to Teach

"Subhuti, do not think that the Tathagata holds the thought 'I have something to teach.' Do not even think such a thing. Why not? Whoever says that the Tathagata has a Dharma to teach slanders the Buddha, because he does not understand my teaching. Subhuti, in teaching the Dharma there is no Dharma to teach. This is called teaching the Dharma." Then the wise Venerable Subhuti said to the Buddha: "World Honored One, will there be sentient beings in the future [during the Dharma ending age] who will generate faith upon hearing these teachings?" The Buddha said: "Subhuti, they are neither sentient beings nor non-sentient beings. Why? Subhuti, the Tathagata teaches that sentient beings, who go through many births, are not sentient beings. Therefore they are called sentient beings."

非說所說分第二十一

須菩提・汝勿謂如來作是念・我當有所說法・莫作是念・何以故・若人言如來有所說法・即為謗佛・不能解我所說故・須菩提・說法者・無法可說・是名說法・爾時慧命須菩提白佛言・世尊・頗有眾生・於未來世・聞說是法・生信心不・佛言・須菩提・彼非眾生・非不眾生・何以故・須菩提・眾生眾生者・如來說非眾生・是名眾生・

22. No Attainment Is Supreme Enlightenment

Subhuti said to the Buddha: "World Honored One, when the Buddha attained unsurpassed complete enlightenment, was nothing actually attained?" The Buddha said, "So it is, Subhuti, so it is. As to unsurpassed complete enlightenment, I have not attained the slightest thing. This is why it is called unsurpassed complete enlightenment."

無法可得分第二十二

須菩提白佛言・世尊・佛得阿耨多羅三藐三菩提・為無所得耶・佛言如是如是・須菩提・我於阿耨多羅三藐三菩提・乃至無有少法可得・是名阿耨多羅三藐三菩提・

23. All Dharmas Are Equal

"Furthermore, Subhuti, all dharmas are equal, none is superior or inferior. This is called unsurpassed complete enlightenment. When one cultivates all good without the notions of a self, a person, a sentient being, or a lifespan, one attains unsurpassed complete enlightenment. Subhuti, the Tathagata teaches that good is not good, therefore it is good."

淨心行善分第二十三

復次須菩提・是法平等・無有高下・是名阿耨多羅三藐三菩提・以無我・無人・無眾生・無壽者・修一切善法・即得阿耨多羅三藐三菩提・須菩提・所言善法者・如來說即非善法・是名善法・

24. The Merits of Transmitting the Sutra

"Subhuti, if a person accumulates the seven jewels into mounds equivalent to all Mt. Sumerus in the worlds of a trichiliocosm and gives them away in charity, and another person recites, remembers, followed, and teaches this prajna paramita sutra or even a four-line verse of this sutra to others, the merit of the former would not be a hundredth, or even a billionth, of that of the latter. In fact, the merit of the latter would be so great that no comparison, by calculation or by analogy, could possibly be made."

福智無比分第二十四

須菩提・若三千大千世界中・所有諸須彌山王・如是等七寶聚・有人持用布施・若人以此般若波羅蜜經・乃至四句偈等・受持讀誦・為他人說・於前福德・百分不及一・百千萬億分・乃至算數譬喻所不能及・

25. There Are No Beings to Liberate

"Subhuti, what do you think? You should not claim that the Tathagata has the thought, 'I will liberate sentient beings.' Subhuti, do not have such a thought. Why? There are in fact no sentient beings for the Tathagata to liberate. If there were sentient beings liberated by the Tathagata, it would mean that the Tathagata holds the notions of a self, a person, a sentient being, or a life span. Subhuti, when the Tathagata says 'I', there is actually no 'I'. Yet ordinary beings think there is a real 'I'. Subhuti, the Tathagata says that ordinary beings are in fact not ordinary beings. Therefore they are called ordinary beings."

化 無 所 化 分 第 二 十 五

須菩提・於意云何・汝等勿謂如來作是念・我當度眾生・須菩提・莫作是念・何以故・實無有眾生如來度者・若有眾生如來度者・如來即有我人眾生壽者・須菩提・如來說有我者・即非有我・而凡夫之人以為有我・須菩提・凡夫者・如來說即非凡夫・是名凡夫・

26. Seek the Buddha Not in Form or Sound

"Subhuti, what do you think? Can one discern the Tathagata by means of the thirty-two physical attributes?" Subhuti said, "Yes, yes. One can discern the Tathagata by means of the thirty-two physical attributes." The Buddha said, "Subhuti, if one discerns the Tathagata by means of the thirty-two physical attributes, then a wheel-turning sage king would be a tathagata." Subhuti said to the Buddha, "World Honored One, as I understand the meaning of what you have said, one should not try to discern the Tathagata by means of the thirty-two physical attributes." Then the World Honored One spoke this verse:

Those who see me in form,
Or seek me through sound,
Are on a mistaken path;
They do not see the Tathagata.

法 身 非 相 分 第 二 十 六

須菩提・於意云何・可以三十二相觀如來不・須菩提言・如是如是・以三十二相觀如來・佛言・須菩提・若以三十二相觀如來者・轉輪聖王・即是如來・須菩提白佛言・世尊・如我解佛所說義・不應以三十二相觀如來・爾時世尊而說偈言・若以色見我・以音聲求我・是人行邪道・不能見如來・

27. Avoid Annihilistic Views

"Subhuti, if you think that the Tathagata attains unsurpassed complete enlightenment without the perfection of all attributes, then, Subhuti, you should not think this way, because the Tathagata does not attain unsurpassed complete enlightenment without the perfection of all attributes. Subhuti, if you resolve to attain unsurpassed complete enlightenment with such a thought, you would be asserting the extinction of dharmas. You should not think this way. Why? One who resolves to attain unsurpassed complete enlightenment does not assert the extinction of dharmas."

無斷無滅分第二十七

須菩提・汝若作是念・如來不以具足相故・得阿耨多羅三藐三菩提・須菩提・莫作是念・如來不以具足相故・得阿耨多羅三藐三菩提・須菩提・汝若作是念・發阿耨多羅三藐三菩提心者・說諸法斷滅・莫作是念・何以故・發阿耨多羅三藐三菩提心者・於法不說斷滅相・

28. Bodhisattvas Do Not Accumulate Merits

"Subhuti, if a bodhisattva gives away enough of the seven jewels to fill as many world systems as the grains of sand in the Ganges River, and another bodhisattva attains the forbearance of the selfless nature of all phenomena, the virtue of this bodhisattva would exceed that of the former. Why? Subhuti, this is because bodhisattvas do not accumulate merits." Subhuti said to the Buddha: "World Honored One, how is it that bodhisattvas do not accumulate merits?" "Subhuti, bodhisattvas do not cling to the merits they generate. Therefore I say that they do not accumulate merits."

不受不貪分第二十八

須菩提・若菩薩以滿恆河沙等世界七寶・持用布施・若復有人・知一切法無我・得成於忍・此菩薩・勝前菩薩・所得功德・何以故・須菩提・以諸菩薩・不受福德故・須菩提白佛言・世尊・云何菩薩不受福德・須菩提・菩薩所作福德・不應貪著・是故說不受福德・

29. The Thus-Come One Neither Comes Nor Goes

"Subhuti, whoever says that the Tathagata ('Thus-come One') comes, goes, sits, or lies down does not understand the meaning of my teaching. Why? The Thus-come One neither comes nor goes. Therefore he is called 'Thus-come One'."

威儀寂靜分第二十九

須菩提・若有人言・如來若來若去・若坐若臥・是人不解我所說義・何以故・如來者・無所從來・亦無所去・故名如來・

30. The Nature of the World

"Subhuti, what do you think? If a good man or good woman takes all the worlds of a trichiliocosm and crushes them into tiny particles, wouldn't these particles be numerous?" "Extremely numerous, World Honored One. Why? If these tiny particles had real existence, the Buddha would not call them tiny particles. What does this mean? What the Buddha calls 'tiny particles' are not tiny particles. Therefore they are called tiny particles. World Honored One, that which the Tathagata calls 'all the worlds of a trichiliocosm' are actually not worlds. Therefore they are called worlds. Why? To the extent that these

worlds really exist, they do so as a composite. The Tathagata teaches that 'composites' are not composites. Therefore they are called composites." "Subhuti, a composite is actually ineffable, but ordinary beings form attachments to such phenomena."

一合理相分第三十

須菩提・若善男子善女人・以三千大千世界碎為微塵・於意云何・是微塵眾・寧為多不・須菩提言・甚多・世尊・何以故・若是微塵眾實有者・佛即不說是微塵眾・所以者何・佛說微塵眾・即非微塵眾・是名微塵眾・世尊・如來所說三千大千世界・即非世界・是名世界・何以故・若世界實有者・即是一合相・如來說一合相・即非一合相・是名一合相・須菩提・一合相者・即是不可說・但凡夫之人・貪著其事・

31. Extinction of the Four Views

"Subhuti, if someone claims that I teach views of a self, a person, a sentient being, or a life span, what would you say? Has this person understood the meaning of my teaching?" "World Honored One, this person has not understood the meaning of the Tathagata's teaching. Why? The World Honored One explains that views of a self, a person, a sentient being, or a life span are actually not views of a self, a person, a sentient being, or a life span. Therefore they are called views of a self, a person, a sentient being, or a life span." "Subhuti, one who resolves to attain unsurpassed complete enlightenment should know, perceive, believe, and understand all dharmas like this, just as they are, without attachment to the attributes of any dharma. Subhuti, the Tathagata has explained that dharma attributes are not dharma attributes, therefore they are called dharma attributes."

知見不生分第三十一

須菩提・若人言・佛說我見・人見・眾生見・壽者見・須菩提・於意云何・是人解我所說義不・不也・世尊・是人不解如來所說義・何以故・世尊說我見・人見・眾生見・壽者見・即非我見・人見・眾生見・壽者見・是名我見・人見・眾生見・壽者見・須菩提・發阿耨多羅三藐三菩提心者・於一切法・應如是知・如是見・如是信解・不生法相・須菩提・所言法相者・如來說即非法相・是名法相・

32. All Phenomena Are Illusions

"Subhuti, if a person amasses enough of the seven jewels to fill countless worlds and gives them away in charity, and if a good man or good woman with the bodhisattva resolve takes as few as a four-line verse of this sutra, recites, remembers, follows, and expounds it to others, the latter's merit would far exceed that of the former. How should one teach it to others? Without attachment, abiding in stillness and suchness. Why?

> All conditioned phenomena
> Are like a dream, an illusion, a bubble, a shadow,
> Like dew or a flash of lightning;
> Thus we shall perceive them."

With this the Buddha concluded the sutra. The elder Subhuti, other bhiksus, bhiksunis, upasakas, upasikas, heavenly and human beings, asuras, and other beings of the world, having heard the Buddha, were all filled with immense joy; they accepted and followed the teaching faithfully.

The Diamond of Perfect Wisdom Sutra

應化非真分第三十二

須菩提・若有人以滿無量阿僧祇世界七寶・持用布施・若有善男子善女人・發菩提心者・持於此經・乃至四句偈等・受持讀誦・為人演說・其福勝彼・云何為人演說・不取於相・如如不動・何以故・一切有為法・如夢幻泡影・如露亦如電・應作如是觀・

佛說是經已・長老須菩提及諸比丘・比丘尼・優婆塞・優婆夷・一切世間天人阿修羅・聞佛所說・皆大歡喜・信受奉行・

金剛般若波羅蜜經

The Four Noble Truths

1. Suffering exists in everyone's life.
2. The causes of suffering are greed, anger, and ignorance.
3. Nirvana, the extinction of suffering, is possible for everyone.
4. Nirvana is achieved by following the Noble Eightfold Path.

四聖諦

苦，集，滅，道。

The Noble Eightfold Path

Right Understanding, Right Thought,
Right Speech, Right Action,
Right Livelihood, Right Effort,
Right Mindfulness, and Right Samadhi.

八正道

正見，正思惟，正語，正業，
正命，正精進，正念，正定。

THREE REFUGES

三皈依

I take refuge in the Buddha, may all sentient beings
Understand the Great Way profoundly, and
Bring forth the bodhi mind.

I take refuge in the Dharma, may all sentient beings
Deeply enter the sutra treasury, and
Have wisdom vast as the sea.

I take refuge in the Sangha, may all sentient beings
Form together a great assembly, one and all in harmony.

自皈依佛　當願眾生　體解大道　發無上心
自皈依法　當願眾生　深入經藏　智慧如海
自皈依僧　當願眾生　統理大眾　一切無礙
和南聖眾

FOUR GREAT VOWS

四弘誓願

Countless are sentient beings, I vow to liberate;
Endless are afflictions, I vow to eradicate;
Measureless are the Dharmas, I vow to master;
Supreme is the Buddha Way, I vow to attain.

眾生無邊誓願度　煩惱無盡誓願斷
法門無量誓願學　佛道無上誓願成

Repentance

懺悔偈

All the harm I have ever done, since time immemorial,
Are caused by greed, anger, and ignorance,
And produced through my body, speech, and will,
Now I confess and amend all.

往昔所造諸惡業　皆由無始貪瞋痴
從身語意之所生　一切罪障皆懺悔

Dedication of Merits

回向偈

May the merits of our deeds
Reach every part of the world;
Sentient beings large and small
All attain enlightenment.
Maha-Prajna-Paramita

願以此功德　普及於一切
我等與眾生　皆共成佛道
摩訶般若波羅蜜

中台禪寺

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